

of his income; and he walks around with a smug complacency, that he has done his full duty in the matter of giving to the Lord. But has he come up to the requirement of the gospel rule—"as the Lord has prospered him"? Not a single luxury or comfort has he foregone for himself or loved ones. The future has no threats, the coming days no fears for him.

The poor man wearily reads his expense account for the past month: Rent bill, water bill, grocery bill, dry goods bill, shoe bill, doctor's bill, with "more to follow." There's no surplus with him, but a big deficit, and unpaid obligations to be carried over into the next month's problem. Does the gracious Lord demand that the law of the tithe should bind the giving of that man? "How readeest thou?" "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased and ye burdened . . . but that there be equality" (2 Cor. 8:12-14).

What "equality" is there when the cold law of the tithe rests hard and severe upon the man with the paltry income of one dollar per day, and lightly upon the man with the income of \$100 a day? The one comes through with his big surplus, the other is swamped with his big shortage.

And yet we hear the advocates of the legal requirement of the tithe sternly saying: "If you give less than the tenth you will be convicted of having 'robbed God,' and of 'covetousness which is idolatry.'" "God forbid!" Not the tenth, but ten tenths belong to him, "whose we are, and whom we serve."

But a warm-hearted and a liberal-hearted love is to determine in the light of one's circumstances or ability what proportion of the Lord's "trust funds" are to be used for specifically religious purposes. It may be the tenth, or considerable more than the tenth; or even less than the tenth. And when the claim is continually advanced, and persistently pressed, that it should be "at least the tenth," even for the poor, it is sufficient to reply, "Put your finger on the gospel Scripture for its support."

But some one rejoins, "Don't you think the tithe is an admirable and successful plan for raising an adequate revenue for Church purposes?" Possibly so. But that is not the point at issue. Other schemes of human devisement could be suggested even more successful. Nor do we deny the right of any one to adopt the law of the tithe for himself; that is entirely within the right of his own Christian liberty; but not the right to impose their yoke upon others for whom the Lord makes free, he is free indeed. Not free, mark you, from obligation to give of their substance to the support of the ordinances of religion, and to give lovingly, and to give liberally, up to the full measure of their means, however poor they may be. None are to be exempt, even though encompassed by honest debt, they are to make the Lord "a preferred creditor" in the expression of this form of devotion and loyalty to his cause.

But they are free, we hold, of a relentless, arbitrary, fixed per centum rate to determine the extent of their giving.

"Now of the things which we have spoken this is the sum:" Under the Mosaic system the tithe was compulsory; under the gospel it is abolished; to impose it now upon the Christian conscience and practice would be a yoke, "grievous to be borne." "The Lord loveth a cheerful giver," not a compulsory tax payer.

Montgomery, W. Va.

WORTH WHILE THINKING.

By Rev. Henry T. Scholl, D. D.

I read some time ago of a woman, of but ordinary comeliness, who was the mother of a beautiful child. Upon investigation, it was learned that, before the birth of the child, she had purchased of a book agent a volume embellished with some beautiful engravings. One of these, especially, had engrossed her attention. It was the picture of a young child; and when her own little one came into this world of ours it soon developed a remarkable likeness to the pictured beauty upon which the mother had concentrated admiring thought.

In Philippians 4:8 we have a list of worth while objects for thought. In this passage the phrase, "Think on these things," is doubly noteworthy. The Greek for "these things" is emphatic by position. We are, therefore, charged to think on these things especially. The verb rendered "think" means to "reckon," "count," "put to one's account." The idea, accordingly, of the passage is that we should especially reckon these things of account, and strive after them. Set your reckoning on these things; for they are of more account than certain other things that are supposed to minister to a good time.

What things do you reckon of especial account, and about what do your thoughts revolve in church and out of church. Christ tells us that the unregenerate Gentiles think, primarily, of what they shall eat and drink, and wherewithal they shall be clothed. These things, assuredly, are important, but a man's life does not consist in the abundance of his food and the cost and completeness of his wardrobe. Martha was anxious and worried in her preparation of a big dinner; and Mary sat at the Master's feet and concentrated her thoughts upon the wondrous words of wisdom and of love that fell from the lips of Jesus our Lord.

By special direction of those in authority, the writer and hundreds of other ministers have recently been stressing the Bible doctrine of stewardship. Time, talents and possessions are to be exploited to best possible advantage in the work and worship of Almighty God. One of the posters widely used reads as follows:

"To have is to OWE,
Not to own.
God is the OWNER
Man a steward.
FIRST FRUITS are GOD'S.
The rest is a sacred trust.
If you believe it, sign up."

In reference to the manifest obligation to administer your finances upon the basis of "at LEAST the tithe, in many cases more," do you think and say with culpable slackers: "It's no use. We can't do it. And we won't try." Or, in soulful gratitude to him who purchased your redemption with his precious blood, do you voice the anticipated resolution: "I ought. I can. I WILL."

"Somebody said it couldn't be done,
But he, with a chuckle, replied:
That maybe it couldn't, but he will be one
Who wouldn't say so till he tried.
So he buckled right in, with a bit of a grin,
If he doubted at all, he hid it;
He started to sing, as he tackled the thing
That couldn't be done—and he did it."

It is of special importance that you and I reckon of special account, and center our thinking upon what is emphatically worth

while. Thoughts react on conduct and character. Scripture says, "As a man thinketh in his heart, so is he." When I was a young boy I had the loan of several dime novels, and I read them eagerly. My father wisely and kindly called my attention to the unwholesome character of these publications, and gave me emphatically to understand that the perusal of such books was thenceforth prohibited. His action in the matter merits my warm commendation, and I am grateful that my perusal of such trash was promptly stopped. The contents of these volumes was not wholesome food for thought. They did not serve to ennoble the ideals of the reader, nor to bring his character into conformity with the Christ pattern. More and more do I reckon it wisdom to feed my soul on wholesome books and periodicals, and above all to cherish a hunger and thirst for the invigorating truths of that Sure Word of Prophecy whereunto we all do well to give heed.

Otego, N. Y.

WHAT WILL STOP WAR.

By Berkley Minor.

If this war is to be the last of great wars to afflict Christendom, it will be due largely to a lessening of the passions, prejudices and hatreds that wars always engender. No doubt great cause for such feelings exist now, especially on the part of France, Belgium and England, in the cruelties practiced in the last four years. But those (and they are many) who give full play and expression to such feelings need to be reminded that they do much to perpetuate them, and help to bring on another great war in due time. Such expression of hate is teaching the children, who will be citizens of the next generation, to hate and be keen for war on small provocation. One little innocent of my acquaintance lately was told that his father (a chaplain) was "gone to shoot the Germans." Another, hearing dreadful stories of the "Boches," thought "they must have very bad mothers."

Ought we not to try to confine our hatred to our generation, and at least not to hand it over to the next? Green, in his "History of the English People," in a glowing tribute to Pitt (the younger), gives his reply to Fox (who mocked at his peace policy), worthy not only of a great, but of a Christian statesman. "Above all (says Green) he (Pitt) had none of Walpole's scorn of his fellowman. The noblest feature in his mind was its wide humanity. His love for England was as deep and personal as his father's love; but of sympathy with English passion and prejudice, which had been at once his father's weakness and strength, he had not a trace. When Fox taunted him (about 1784) with forgetting Chatham's jealousy of France, and his faith that she was the natural foe of England, Pitt answered nobly that "to suppose that any nation can be unalterably the enemy of another, is weak and childish."

Let us all "read, mark, learn and inwardly digest" these wise words. Careful contemplation of them will do much to promote peace and good will among both men and nations.

Richmond, Va.

There is a needle-and-thread tree in Mexico. It is the maguey tree, which furnishes a needle and thread all ready for use. At the tip of each dark green leaf is a slender thorn needle that is carefully drawn from its sheath. At the same time it slowly unwinds the thread, a strong, smooth fiber attached to the needle and capable of being drawn out to great length. —Ex.